

REPORT

NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 24th October 1908.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
CALCUTTA.					
BENGALI.					
Monthly.					
1	"Dharma-o-Karma" ...	Calcutta ...	.....	.....
2	"Prachar" ...	Bhowanipur, Calcutta	.....	.....
Fortnightly.					
1	"Nivedan" ...	Calcutta ...	500	.....
2	"Bharat Chitra" ...	Ditto ...	.....	16th October 1908.	
Weekly.					
1	"Anusilan" ...	Calcutta ...	.....	.....
2	"Bangabhumii" ...	Ditto ...	1,400	.....
3	"Bangavasi" ...	Ditto ...	9,000	.....
4	"Basumati" ...	Ditto ...	13,000	.....
5	"Ekata" ...	Ditto ...	.....	19th October 1908.	
6	"Hitavadi" ...	Ditto ...	20,000	.....
7	"Hindustan" ...	Ditto ...	1,000	.....
8	"Mihir-o-udhakar" ...	Ditto ...	1,000	.....
9	"Nayak" ...	Ditto ...	.....	.....
10	"Pravat" ...	Ditto ...	.....	.....
11	"Samay" ...	Ditto ...	800	.....
12	"Sanjivani" ...	Ditto ...	3,500	.....
13	"Soltan" ...	Ditto ...	500	.....
14	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto ...	2,000	.....
15	"Swadesh" ...	Ditto ...	1,000	.....
16	"Swaraj" ...	Ditto ...	.....	.....
Tri-Weekly.					
1	"Navajivani-o-Swadeshi Christian."	Calcutta ...	.....	.....
Daily.					
1	"Daily Hitavadi" ...	Calcutta ...	2,000	16th, 18th, 19th, 20th and 21st October 1908.	
2	"Dainik Chandrika" ...	Ditto ...	200	.....
3	"Sambad Parnachandrodaya" ...	Ditto ...	400	16th, 16th, 17th, 19th and 20th October 1908.	
4	"Sandhya" ...	Ditto ...	7,000	16th, 17th, 19th, 20th and 21st October 1908.	
HINDI.					
Monthly.					
1	"Marwari" ...	Calcutta ...	.....	16th October 1908.	
2	"Gyanoday" ...	Ditto ...	.....	.....
3	"Jain Pataka" ...	Ditto ...	.....	.....
4	"Narsinghs" ...	Ditto ...	.....	.....
Weekly.					
1	"Bharat Mitra" ...	Calcutta ...	3,200	.....
2	"Hindi Bangavasi" ...	Ditto ...	3,000	.....
3	"Hitvarta" ...	Ditto ...	4,000	.....
4	"Marwari Bandhu" ...	Ditto ...	.....	.....
URDU.					
Weekly.					
1	"Dar-ul-Sultanat" ...	Calcutta ...	.....	16th October 1908.	
PERSIAN.					
Weekly.					
1	"Roznama-i-Mukaddas-Hablul Mateen."	Calcutta ...	1,000	12th October 1908.	
ORIYA.					
Weekly.					
1	"Utkal Sakti" ...	Calcutta ...	.....	.....
2	"Utkal Varta" ...	Ditto ...	.....	12th September 1908.	

LIST OF NEWSPAPERS—continued.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BURDWAN DIVISION.					
BENGALI.					
<i>Bi-weekly.</i>					
1	"Banga Darpan" ...	Chinsura ...	...	.....
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	1,156	.....
2	"Birbhum Hitaishi" ...	Suri ...	400	.....
3	"Birbhum Varta" ...	Do. ...	1,600	.....
4	"Burdwan Sanjivani" ...	Burdwan ...	300 to 500	.....
5	"Chinsura Vartavaha" ...	Chinsura ...	1,000	.....
6	"Education Gazette" ...	Ditto ...	2,000	.....
7	"Howrah Hitaishi" ...	Howrah ...	500	.....
8	"Medini Bandhav" ...	Midnapore ...	600	.....
9	"Niher" ...	Contai ...	400	.....
10	"Pallivasi" ...	Kalna ...	600	.....
11	"Prasun" ...	Katwa ...	500	.....
12	"Ratnakar" ...	Asansol ...	300	.....
13	"Samaj Darpan" ...	Salkia ...	.....	.....
14	"Sammilani" ...	Serampur ...	.....	.....
15	"Sonar Bharat" ...	Howrah ...	.....	.....
16	"Tamalika" ...	Tamluk ...	.....	.....
PRESIDENCY DIVISION.					
BENGALI.					
<i>Monthly.</i>					
1	"Sevika" ...	Diamond Harbour ...	.....	.....
<i>Fortnightly.</i>					
1	"Pallivarta" ...	Bongong ...	.....	.....
<i>Weekly.</i>					
1	"Banga Ratna" ...	Ranaghat ...	.....	.....
2	"Jagaran" ...	Bagerhat ...	.....	.....
3	"Jasohar" ...	Jessore ...	1,500	.....
4	"Khulnavasi" ...	Khulna ...	200	.....
5	"Murshidabad Hitaishi" ...	Saidabad ...	800	.....
6	"Nadia" ...	Krishnagar ...	250	.....
7	"Pratihar" ...	Berhampore ...	600	.....
8	"Twenty-four Parganas Vartavaha" ...	Bhawanipur ...	.....	.....
ORISSA DIVISION.					
URIYA.					
<i>Weekly.</i>					
1	"Garjastbasini" ...	Talcher ...	.....	19th September 1908.	
2	"Manorama" ...	Baripada ...	.....	.....
2	"Nilachal Samachar" ...	Puri ...	.....	.....
5	"Sambalpur Hitaishini" ...	Bamra ...	.....	12th September 1908.	
6	"Samvad Vahika" ...	Balasore ...	400	17th " "	
6	"Uriya and Navasamvad" ...	Cuttack ...	400	16th " "	
7	"Utkal Darpan" ...	Sambalpur ...	.....	.....
8	"Utkaldipika" ...	Cuttack ...	645	12th September 1908.	
PATNA DIVISION.					
HINDI.					
<i>Monthly.</i>					
1	"Lakshmi Upadesh Lahri" ...	Aurangabad, Gaya ...	.....	.....
<i>Weekly.</i>					
1	"Bihar Bandhu" ...	Bankipore ...	.....	.....
2	"Jain Gajet" ...	Arrah ...	444	.....
3	"Siksha" ...	Bankipore ...	250	.....

LIST OF NEWSPAPERS—*concluded.*

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
		PATNA DIVISION—<i>concluded.</i>			
	URDU.				
	<i>Weekly.</i>				
1	"Al Funch" ...	Bankipore ...	200	.....
2	"Khawah Mokhob Panch" ...	Gaya ...	.....	.....
3	"Aayin-i-Chatar Gupt" ...	Bankipore ...	.....	.....
		CHOTA NAGPUR DIVISION.			
	BENGALI.				
	<i>Weekly.</i>				
1	"Manbhum" ...	Purulia ...	500	.....
2	"Purulia Darpan" ...	Ditto ...	200	.....
	HINDI.				
	<i>Fortnightly.</i>				
1	"Ghar Bandhu" ...	Ranchi ...	1,000	15th Oct. 1908.	
		FRENCH TERRITORY.			
	BENGALI.				
	<i>Weekly.</i>				
1	"Matribhumi" ...	Chandernagore ...	.....	17th Sept. 1908.	

I.—FOREIGN POLITICS.

REFERRING to the present troubles in the Balkan, the *Namai Moqoddas* *Hablul Matin* [Calcutta] of the 12th October has

NEMAI MOQODDAS
HABUL MATIN,
Oct. 12th, 1908.

The Balkan crisis and the European Powers. the following:—

The Balkan States had, after the conclusion of the Treaty of Berlin, formed themselves into a league to obstruct the German progress towards the sea along their own coast lines. The present troubles had been anticipated since then, the accelerating causes being:—

First, Austrias, obtaining from Turkey through the secret help of the Germans, according to some politicians, concessions regarding the construction of the Macedonian Railway, and thereby counteracting the influence of Germany.

Secondly, the miraculous organisation of the Turkish Constitution. It was quite in the dark as to what turn new Turkey would take after this Constitution. The apprehensions led the Balkan States and their secret instigators to bring about the present disturbance before Turkey had the new form of government in working order, in order to prevent that Power from deriving any advantage from the Constitution (as they did and are doing in the case of Persia), and in to order settle their political affairs with the Sultan before the sitting of the new Parliament, on terms easier than would be possible under a Parliamentary Government.

Turkey, owing to a change in her government, might not be able to follow her former policy: besides the Constitutionalists would not like to plunge into a war. Taking it to be a suitable opportunity, the Powers, who had been lying in wait for it, Stirred the Balkan States to bring about the present Revolution.

Of the instigators of the Balkan States, Russia has taken the lead, her intention being to obstruct the progress of Turkey on the frontiers of Asia Minor and the Caucasus, to strengthen her own position unopposed, should Turkey be forced into a war with Bulgaria, and to render the Treaty of Berlin null and void, and thus secure a passage for her warships into the Dardanelles.

Under the circumstances represented, Russia has proposed a Conference of the signatories to the Treaty of Berlin, in order to check the Balkan Revolution. France having supported the proposal, the English will at last accede to it. Turkey having already yielded to the above Powers, all that is required for the holdings of the Conference is to obtain the consents of Germany, Austria and Italy.

The English have practically given themselves out to be the supporters of Turkey at the present crisis. If a complete friendship between the two Powers is established, it will tend to upset the ideal plan of Germany in no time.

2. The *Darus Sultanat* [Calcutta] of the 16th October denounces at some length the hostile conduct of the Bulgarians against Turkey, and does not wonder at the declaration

DARUS SULTANAT,
Oct. 16th, 1908.

The Balkan troubles. of independence by them. The paper further emphatically asserts that, unless aided by any other Power, Bulgaria is totally incapable of standing against a big Power (like Turkey), even for a single moment. The paper then goes on to point out that the recent help received by Turkey from England will serve to unite the two Powers still more.

3. Referring to the intention of His Majesty King Edward VII to visit Constantinople, in order to have an interview with

DARUS SULTANAT,
Oct. 16th, 1908.

The King of England and the Sultan of Turkey. his old friend the Sultan, the *Darus Sultanat* [Calcutta] of the 16th October has the utmost satisfaction to find that England has been generous enough to accept the offer of friendliness made by Turkey. As their Most Excellent Majesties, says the paper, are the only two august ruling Powers on the face of the Islamic world, their union will conduce to the universal happiness of the Muhammadans. Turkey has always shown herself anxious to secure the friendship of England, who with such a union cannot but secure every possible advantage to herself both political and commercial. Besides, the union with a warlike nation like the Turks is not a small gain. Turkey is no longer a sick Power. It is destined, with the organisation of the constitution to grow into a formidable Power. The strength of Turkey, besides, is calculated to preserve the balance

of power in Europe. If the suzerainty of Turkey over the Principalities is preserved, England will have preference, both in political as well as commercial matters, over the rest of the Powers. A moment's royal visit can achieve what embassies cannot do in years.

DAILY HITAVADI,
Oct. 19th, 1908.

4. Referring to the sentence of rigorous imprisonment lately passed on Mr. Gandhi in the Transvaal, the *Daily Hitavadi* [Calcutta] of the 19th October writes:—

See how the sons of the same India, through possessing dominion over which the English have attained to the highest glory and progress on earth, are now being oppressed and harassed like beasts in a British colony. Why does the British Government sacrifice right for the sake of pleasing the colonists? Why should there be any difference of treatment in different parts of the same Empire for subjects of the same King? Will it not bode evil to the Empire if the Indians lose respect for their rulers in their anguish at this kind of differential treatment?

DAILY HITAVADI,
Oct. 21st, 1908.

5. The *Daily Hitavadi* [Calcutta] of the 21st October says that the Transvaal Government is not content with merely putting all classes of Indians into prison. It is

making even men like Mr. Gandhi break stones on public roads. People could not so long imagine that one class of a King's subjects could commit such inhuman and shameless oppression on another. The indulgence of the Home Government has made the pride and impudence of the rulers of the Transvaal quite inordinate. It has, however, served to open the eyes of the Indians and prove to them the futility of petitioning the Home Government on the subject. Will not the Indians do anything for their unfortunate countrymen in South Africa?

II.—HOME ADMINISTRATION.

(b)—Working of the Courts.

SANDHYA,
Oct. 16th, 1908.

6. The *Sandhya* [Calcutta] of the 16th October, in commenting on the grant of bail to certain of the accused in the Midnapore bomb case by Mr. Justice Mitter, writes:—

We do not know how to praise Mr. Mitter. We cannot command language adequate to express our feelings. May length of life, fame and happiness be his! Every Bengali is calling down blessings on him.

SANDHYA,
Oct. 16th, 1908.

7. In referring to the rejection by the Punjab Chief Court of a motion for the enhancement of the sentence passed on Davies, the accused in the Delhi *punkha-coolie* case, the *Sandhya* [Calcutta] of the 16th October sarcastically writes:—

Well and good. The unpleasant affair comes to an end. No appeal should have been preferred in a case of natural rupture of the spleen like this.

(d)—Education.

DAILY HITAVADI,
Oct. 19th, 1908.

8. In discussing the recent resolution of the Government of Bombay on school discipline, the *Daily Hitavadi* [Calcutta] of the 19th October writes:—

Not everybody will accept as gospel truths the faults which Government impute to students in Bombay; personally our view is Bombay students are no worse than Bengal students, and are not so degraded as to call for the special notice of the Governor in Council. Europeans may hold it to be an incivility on the part of our students, if they, being of respectable parentage, decline to bow to every European workman they may come across. But certainly no Indian will regard it in that light. Of course every visitor to a school deserves to be treated with respect, but certainly students are not to salaam every European they pass by on the streets. The fact is the new spirit among our young boys and men which the Partition has given birth to and which has spread now all over India is an eyesore to the officials, who seek in consequence to prevent students from participating in public meetings as though they were Government officers. It is a case of giving a dog a bad

name and then hanging him. Have teachers sold their souls that they are not to attend even a meeting to promote indigenous industries because such a meeting will be held to be a political meeting? It is an improper interference on the part of Government with the liberty of students to prevent them from attending political meetings. Government should at least have taken this step, after consulting the guardians of the boys whose interests they profess to subserve. The fact that while certain newspapers are sought to be interdicted to students, non-political literature, unless exceptionally obscene, is placed under no such ban is proof enough, if any proof were needed, that the real motive at work now is not the welfare of the students but of the Government itself.

(e)—*Local Self-Government and Municipal Administration.*

9. The *Sandhya* [Calcutta] of the 20th October complains, that though five maunds of log-wood, in addition to other accessories necessary, should under the Municipal regulations be supplied for the cremation of the corpse of each adult at the Calcutta Burning Ghâts in return for the fixed amount of Rs. 2 annas 14, as a matter of fact the quantity supplied is not actually weighed and rarely exceeds three maunds. Extra quantities have therefore to be bought for extra payment. In consequence of this, the poor often leave corpses half-cremated.

In November 1907, a petition was sent to the Chairman of the Corporation against the contractor, Raja Ram Singh, who supplies log-wood at the Burning Ghâts. Inquiries were made, but the grievances continue as before. The prices of certain articles necessary for cremation were reduced in December last and tenders called for. Only one person, the Ram Singh mentioned above, submitted a tender, and probably it has been accepted. But the prices of the three kinds of log-wood tendered are so low, that honestly no contractor can work with such rates at a profit. The ordinary market rate for those kinds of wood is much higher. The public will therefore be defrauded the more now. We learn that a petition against Raja Ram Singh is now before the Bengal Government, and we urge the Municipality not to accept his tender until Government passes orders on this petition.

SANDHYA,
Oct. 3rd, 1908.

(g)—*Railways and Communications, including Canals and Irrigation.*

10. A correspondent of the *Daity Hitavadi* [Calcutta] of the 16th October complains that the authorities of the East Indian Railway have paid no attention to the representations pointing out the neglected condition of the up platform of Rupnarainpur Station near Sitarampur, which is too small and too low, causing great inconvenience to large numbers of passengers, and specially to women.

DAILY HITAVADI,
Oct. 16th, 1908.

(h)—*General.*

11. In referring to the recent incident in which Mr. Carey of Singbhum put certain students of the Presidency College to trouble on the suspicion that they were anarchists, the *Sandhya* [Calcutta] of the 16th October addresses the following remarks to Sir A. Fraser:—

How many sons of Anjana (i.e., Hanuman) like this have you under you? Bravo to you in that you are the *sirdar* of such people. We long for the day when your rule will close.

SANDHYA,
Oct. 16th, 1908.

12. Referring to the report in the papers that the Government of India's Councils Reform Scheme is now in the hands of Viscount Morley, the *Sandhya* [Calcutta] of the 20th October writes that it does not expect any good to come out of this reform scheme. Time was when Indian public opinion would have welcomed the appointment of two Indians to the India Council with exuberant rejoicings, but in these days Messrs. Gupta's and Belgrami's appointment has

SANDHYA,
Oct. 20th, 1908.

called forth no expressions of joy from Indians, and almost passed unnoticed. This change is due to a realisation by the Indians that the rights their English rulers grant them are mere toys to play with, and that it cannot be otherwise if the English are to look to their own national interests.

VI.—MISCELLANEOUS.

MARWARI,
Oct. 16th, 1908.

13. The *Marwari* [Calcutta] of the 16th October points out to the Marwari dealers of foreign cloth the great harm caused to their country by their dealing in the same, and attributes their love for it to utter want of patriotism. Although, says the paper, the Marwaris have derived some benefit from their trading in foreign cloth, they have not got all that is wanted. They are, therefore, warned against the evil, and to repent before it is too late.

SANDHYA,
Oct. 17th, 1908.

14. The *Sandhya* [Calcutta] of the 17th October writes:—
The fact can no longer be suppressed that the *swadeshi*-boycott movement and the Government. *belati* cloths have almost no sale in Calcutta. The Anglo-Indian papers are trying to account for this state of the *belati* cloth market, by saying that the prevailing famine in the North-Western Provinces and Bihar is mainly responsible for it. But there are others who assert that the *swadeshi* and boycott movement has brought about this congestion in the *belati* cloth market. It is impossible to prevent the increasing sale of *swadeshi* cloths. The greater the oppression by the Government officers, the more will *swadeshi* spread. The Midnapur incidents, the two bomb cases and the petty police oppressions have done more to spread the *swadeshi* than thousands of speeches by Surendra Nath and Bepin Chandra could have done. The hanging of Khudiram, the shots of Kanai, the imprisonment of Uliaskar and the *hajāt* of Arabinda and others have produced a revolution in the minds of men. The so-called leaders are all hypocrites. The true Hindu and the true Musalman cannot but be true boycotters of foreign goods. From Lord Curzon to Sir Andrew Fraser all foolish rulers have helped the *swadeshi* cause. May God grant such rulers and such a policy to this country for some time to come.

DAILY HITAVADI,
Oct. 16th, 1908.

15. Referring to the death of Babu Rambrahma Sanyal, Superintendent of the Alipore Zoological Gardens, the *Daily Hitavadi* [Calcutta] of the 16th October observes that the country has suffered an irreparable loss by his death. His experience in zoological matters was unparalleled. When the Czarewitch, the present Emperor of Russia, visited the Zoological Gardens, he was greatly pleased with Babu Rambrahma.

SANDHYA,
Oct. 19th, 1908.

16. The *Sandhya* [Calcutta] of the 19th October writes:—

"Be a man."
The poet Dwijendralal sings—"Be a man, for once" Are we not then men, according to the poet? Those who are men in the true sense of the term, can hardly countenance such degradation as ours and can hardly lie quiet with the chains of subjection round their necks. This is the wisest counsel which a Bengali poet has ever given. Yes, we must first be men before we can aspire to the highest human virtues.

SANDHYA,
Oct. 20th, 1908.

17. The *Sandhya* [Calcutta] of the 20th October is not prepared to accept Dr. Rash Behary Ghosh as President of the next Congress unless one wants only to listen to a display of fine English. Someone else must be chosen for the office, if the Congress is to be of help to the English-educated Indian community.

SANDHYA,
Oct. 20th, 1908.

18. The fact that Bepin Chandra Pal recently spoke from the same platform in London as Lala Lajpat Rai and Sir Mancharji Bhowmuggree, should, says the *Sandhya* [Calcutta] of the 20th October, show to Government how deeply the evils of the present system of government are felt by all classes of Indians. It should be the aim of all Indians to show to the *Feringhis* that the latter have been found out.

19. The *Sandhya* [Calcutta] of the 20th October writes that Sir Mancherji Bhownuggree did well in speaking out, as he lately did in London, about the treatment meted out to Indians in the Transvaal. Transvaal Indians and Sir M. Bhownuggree. Conservative as he is, his utterances may bring the authorities to their senses.

SANDHYA,
Oct. 20th, 1908.

20. The *Sandhya* [Calcutta] of the 20th October has the following:—

SANDHYA,
Oct. 20th, 1908.

"Partition Day."

The more their bonds will be tightened
The more will the bonds be snapped.

There is a proverb about one's being penny-wise and pound-foolish. The authorities similarly tried in various ways to prevent the observance of the *Rakhi Sankranti* festival from coming off. As a result, it has come to pass, that this time everywhere whether in the Presidency or in the Mufussil, the 30th Aswin festival was observed with greater pomp than in other years. It seems as though this time a wave of feeling passed through the entire social organism from the lowest stratum up to the highest.

We have already said that no matter how closely woven a piece of cloth may be, one can always filter water through it. Similarly no matter how much you may make the laws rigorous we are certain to make a hole through them and accomplish our own purposes. The Commissioner of Police issued orders that no one was to be out in the streets carrying *lathis*, the Lieutenant-Governor directed that meetings were to break up half an hour before sunset and that on the 30th Aswin, nowhere on any open ground was a meeting to be permitted up to sunset. We bowed to all your unreasonable requests. What has been the consequence? The festivities this year have been on a larger scale than ever.

You are fastening bonds ever so much. But are you succeeding in getting rid of *swadeshi*? You are threatening ever so repeatedly. But have you succeeded in running up the sale of *belati* cloths? Thanks to your actions, contrary results are coming off. People are doing the very thing you are forbidding them to do. We hear the police went about from shop to shop in Calcutta telling them to keep their shops open on the 30th Aswin. If anybody asked them to close their shops, they were to tell the police, who would arrest them. Coming to hear of this rumour, this time nobody made any particular effort to get bazars and shops closed. The upshot has been that more shops were closed this year than ever before. In no previous year was *arandhan* observed in so many homes as in this.

Can we not say therefore the more your bonds are tightened the more will the bonds be snapped? Wails are being heard at Barabazar; it may be said that there is no sale of *belati* cloths at all. Many Marwaris will become and are becoming bankrupt. It was not that the Bengalis did not put on new cloths on the occasion of the Puja, because *belati* cloths were not selling. As many new cloths were sold this year as are sold every year. Only none bought *belati* cloths, almost everybody purchased cloths turned out by indigenous looms and mills. Do not imagine that because the rajas and zamindars of the country have signed bonds of loyalty to Government, the people will follow in their foot-steps. The state of the Puja market this time has convinced you that the vigour of *swadeshi* has not abated by a jot, in spite of so much showering of loyalty. There was a time when a man could be a leader of society merely by being a land-holder; there was a time when people followed in the footsteps of a man who happened to be rich as well as learned; there was a time when people were captivated by the glory of titles. But those days are gone by. Under the influence of your laws and your education and at the touch of your civilisation, those days have departed for ever. If Maharaja Tilak Chand had been seated on the Burdwan *gudai* to-day, Maharaja Krishna Chandra on the Krishnagar *musnad*, if Maharaja Ram Krishna had adorned the throne of Nator and if these men had all unanimously requested the people of the country to buy *belati* cloths, even then probably none would listen to what they said. Indeed, as you have tried to get Rabindra Nath into your fold, so if you make Surendra Nath of your own party, even then *swadeshi* would not stop any more. Rather would its influence be felt more powerfully and over a wider area every day.

We may not say so outright for fear of sedition and of your laws, but every Indian who knows the country knows that it is as the result of your

oppressions that *swadeshi* has spread so much in so short a time. *Feringhi*, many a big Babu who was your staunch adherent has come to know you for what you really are, now that he has seen you reveal yourself. Not only have these men come to know you, they have also come to know their own country and people. It is on this account that *swadeshi* is extending at such a rapid rate. Do not imagine that this spread is due only to the influence of our speeches. God desires the spread of *swadeshi*, and hence it is that, intelligent as you are, you are behaving so foolishly at such a time. Things would not have happened thus, unless the two worthies Fuller and Fraser were the rulers of the two Bengals at this time. It is because of oppressions, insincerities and trickeries that *swadeshi* has spread so easily.

Speaking from our own point of view, we should urge you to continue inflicting sufferings on us as now, continue instituting bomb prosecutions repeatedly as now, continue making searches and keeping the police all-powerful as now, continue keeping a foolish and arrogant *Lat Fraser* over us as now because thereby we shall be gainers, for—

“The more your bonds are tightened
The more will the bonds be snapped.”

SANDHYA,
Oct. 20th, 1908.

21. In referring to a recent remark of the *Bengalee*, that the prohibition of the Partition Day meeting at Calcutta reminded that paper that they were a subject race, the *Sandhya* [Calcutta] of the 20th October asks its contemporary if the incidents at Barisal, Mymensingh and Beadon Square last year and at Midnapur and Alipore recently were not sufficient reminders. The English official who by his acts brings home to the mind of the Indians their subject condition, is a genuine friend. This consciousness alone can instil in them a desire to attain to genuine manhood.

SANDHYA,
Oct. 20th, 1908.

22. In referring to a recent paragraph in the *Amrita Bazar Patrika* stating that Viscount Morley is on the look out for an opportunity to undo the Partition, the *Sandhya* [Calcutta] of the 20th October writes:—

A policy of repression advocated.
If we are to express our genuine feelings, we should not like the Partition to be undone. Let Partition and its after effects of Police rule, and oppressions and illegalities continue in full vigour so that taking advantage of them, we may propagate *swadeshi* principles. We shall be sorry if a *Lat* like Ripon comes again. Let the *Feringhi* betray his deadly pride and arrogance for some time yet and so help us in doing the duty we have yet to do.

URIYA PAPERS.

SAMBALPUR
HITAISHINI,
Sept. 12th, 1908.

23. The *Sambalpur Hitaishini* [Bamra] of the 12th September supports the proposal of the Political Agent, Orissa Feudatory and Tributary States, to use a portion of the Meghasani Hill in Mayurbhanj as the summer residence of Europeans employed in Orissa.

SAMBALPUR
HITAISHINI,
Sept. 12th, 1908.

24. The *Sambalpur Hitaishini* [Bamra] of the 12th September states that the harvesting of *kangu*, *guluchi* and other crops is giving great relief to the poor in that State.

SAMBALPUR
HITAISHINI,
Sept. 12th, 1908.

25. The *Sambalpur Hitaishini* [Bamra] of the 12th September states that the Raja of Bamra has opened an *annachhatra* in that State, which is feeding 300 to 400 persons per day.

SAMBALPUR
HITAISHINI,
Sept. 12th, 1908.

26. The *Sambalpur Hitaishini* [Bamra] of the 12th September states that two Brahmin women belonging to Jaragola *sasan*, in the Bamra State, accidentally fell into the Brahmani river and were drowned.

SAMBALPUR
HITAISHINI,
Sept. 12th, 1908.

27. The *Sambalpur Hitaishini* [Bamra] of the 12th September states that two men, related to each other as uncle and nephew, went out of their native village Fategarh, in the Khandpara State, on a hunting excursion, and that it so happened that the uncle was shot by the nephew for some reason

not yet known to the public. It is hoped that the local police, which has taken charge of the case, will unravel the mystery.

28. The *Sambalpur Hitaishini* [Bamra] of the 12th September wishes long life and prosperity to the new Zamindars' Association established in Cuttack, with the object of furthering the interests of the land-holders.

Zamindars' Association in Cuttack.

SAMBALPUR
HITAISHINI,
Sept. 12th, 1908.

29. The *Utkalbarta* [Calcutta] of the 12th September states that the Biroja endowment in Jajpur is somehow or other being mismanaged by the servants of the goddess, and that, as a result, the goddess is not regularly served with offerings due to her. She is the mistress of two hundred acres of Bahili lands, while her devotees pay her their contributions with a loving heart. Still the goddess is not properly served. It is the duty of the public to induce the temple servants to discharge their duties properly.

The Biroja endowment in Jajpur mismanaged.

UTKALBARTA,
Sept. 12th, 1908.

30. The *Utkalbarta* [Calcutta] of the 12th September states that the ripe *beali* paddy in the Jajpur subdivision of the Cuttack district is being mercilessly cut and stolen by thieves, and that some check should be placed on their nefarious actions.

Beali paddy, a prey to thieves in Jajpur.

UTKALBARTA,
Sept. 12th, 1908.

31. The *Utkalbarta* [Calcutta] of the 12th September states that the standing paddy crop in Dhamnagar, Bandhatia and other neighbouring villages in the Bhadrak subdivision of the Balasore district has been greatly injured by the floods in the Salandi river.

Standing crop in Bhadrak injured by floods.

UTKALBARTA,
Sept. 12th, 1908.

32. The *Utkalbarta* [Calcutta] of the 12th September explains the Khandpara accident by stating that the nephew shot his uncle, mistaking him for some wild animal.

The Khandpara accident explained.

UTKALBARTA,
Sept. 12th, 1908.

33. The *Utkalbarta* [Calcutta] of the 12th September states that a girl 6 years old, belonging to Baulpur in Dhenkanal, was accidentally drowned in an adjoining pool of water.

An accident.

UTKALBARTA,
Sept. 12th, 1908.

34. The *Utkalbarta* [Calcutta] of the 12th September states that some men belonging to Barnan pargana, in Jajpur, while crossing the Burha river in a boat were suddenly thrown into water by the boat being capsized, and that, as a consequence, Markand Panda, one of the passengers, was drowned. The remaining passengers saved their lives by swimming across the river to one of its banks.

A river-accident in Jajpur.

UTKALBARTA,
Sept. 12th, 1908.

35. The *Utkalbarta* [Calcutta] of the 12th September states that fever prevails in the Puri town.

Public health in Puri.

UTKALBARTA,
Sept. 12th, 1908.

36. The *Utkalbarta* [Calcutta] of the 12th September states that cholera prevails in the Bhadrak subdivision of the Cuttack district.

Cholera in Bhadrak.

UTKALBARTA,
Sept. 12th, 1908.

37. The *Utkalbarta* [Calcutta] of the 12th September states that cholera has not as yet abated in the interior of the Sambalpur district.

Public health in Sambalpur.

UTKALBARTA,
Sept. 12th, 1908.

38. The *Utkalbarta* [Calcutta] of the 12th September states that cholera is visible here and there in the Dhenkanal State.

Public health in Dhenkanal.

UTKALBARTA,
Sept. 12th, 1908.

39. The *Utkalbarta* [Calcutta] of the 12th September states that the harvesting of the early paddy in the Cuttack district has given great relief to the poor. The price of paddy has consequently been reduced a little.

The harvesting of early paddy relieving the people in Cuttack.

UTKALBARTA,
Sept. 12th, 1908.

40. The *Utkalbarta* [Calcutta] of the 12th September states that many of the paddy fields in Olas, Barnan and Madhupur in Jajpur having been under the flood-water of Kharsua and Brahmani continually for three weeks, there can be no hope for the standing crop on those fields.

Anticipated damage to crop in Jajpur.

UTKALBARTA,
Sept. 12th, 1908.

UTKALBARTA,
Sept. 12th, 1908.

41. The *Utkalbarta* [Calcutta] of the 12th September states that the prospects of the standing crops in Sambalpur are hopeful and bright, and that the health of the Sambalpur town is good.

Crop and public health in Sambalpur.

UTKALBARTA,
Sept. 12th, 1908.

42. The *Utkalbarta* [Calcutta] of the 12th September states that about one hundred Uriya coolies engaged to work in a ship named *Palwan* were resting a little near the female side of the Babu Ghât on the Hooghly near the Calcutta High Court, when they were ordered by a peon belonging to the Port Commissioners' office to leave the place and make way for others. One version of the story says that the Uriya coolies went on their way quietly. Another version says that high words passed between the peon and the coolies, which ultimately ended in the exchange of blows. The peon was assisted by a few police constables, who immediately ran to the spot. Some Bengalis and the Uriya Pandas of the Babu Ghât helped the peon and constables in arresting six of the coolies, who were afterwards forcibly rescued by their brethren. A constable named Ram Panda was seriously wounded. Other constables were slightly wounded. Of the Uriya coolies, one named Ram Raut was slightly wounded. At last four sepoy came from the Fort side to help the constables, who succeeded in arresting Devi Mahanty, Umakant Das, Suduri Naik, Sagar Sahu and Ram Kanta, who were taken to the Fenwick Bazar Police Station. The police have taken possession of some hooks and bamboos that were there. The case is under investigation.

The riotous conduct of some Uriya coolies in Calcutta.

UTKALDIPIKA,
Sept. 12th, 1908.

43. The *Utkaldipika* [Cuttack] of the 12th September is glad to learn that the Government of Bombay has kindly condescended to give a fitting reply to the Secretary of the Industrial Conference temporarily formed at Surat in connection with the last annual meeting of the Indian National Congress, who had sent His Excellency the Governor of Bombay a copy of the resolutions passed by the Conference. The writer is of opinion that the Governor has acted wisely in noticing what the Conference had to say on the subject.

The Industrial Conference and His Excellency the Governor of Bombay.

UTKALDIPIKA,
Sept. 12th, 1908.

44. The *Utkaldipika* [Cuttack] of the 12th September regrets to learn that the Chief Commissioner of the Central Provinces has stopped the pension of Mr. Seo Sing, a resident of Rampeli village in district Bhandara, in the Central Provinces, on the ground that he took part in some political movement in that Province. The writer observes that the Government Gazette, publishing the order of suspension, does not definitely state the reprehensible act or acts of Mr. Seo Sing, and that consequently the readers are unable to form a correct estimate of the offence committed by him. It looks strange that while retired Anglo-Indian Civilians in England can take part in all sorts of political meetings, the Indian servants of His Majesty, when retired, are disabled from taking part in political meetings or proceedings, which, as honest citizens, they are bound to do.

Suspension of Mr. Seo Sing's pension in the Central Provinces criticised.

UTKALDIPIKA,
Sept. 12th, 1908.

45. The *Utkaldipika* [Cuttack] of the 12th September approves of the action of the Appellate Courts in India in reducing punishments inflicted by Lower Courts on political offenders, and observes that the punishments should always be proportionate to the degree of offence committed in any case.

The policy of Appellate Courts in reducing punishments in political cases approved.

UTKALDIPIKA,
Sept. 12th, 1908.

46. The *Utkaldipika* [Cuttack] of the 12th September regrets that the chaukidars in the Cuttack district do not pay any attention to cases of theft of paddy that have become frequent.

The remissness of village chaukidars in Cuttack.

UTKALDIPIKA,
Sept. 12th, 1908.

47. The *Utkaldipika* [Cuttack] of the 12th September states that though the water-rate is rigorously realised in the Jhankar part of the Cuttack district, no particular care is taken to supply or distribute canal water whenever required.

A water-rate complaint.

UTKALDIPIKA,
Sept. 24th, 1908.

48. The *Utkaldipika* [Cuttack] of the 12th September approves of the proposition laid down by the Maharaja of Darbhanga in his paper read before the Association of Zamindars in Bihar, that the unrest in India is due

The Maharaja of Darbhanga on the poverty of the Indians.

in a great measure to the poverty of the Indians, who hardly find a good meal per day. The price of grain has become so high as to throw even the middle classes out of order. It is therefore necessary to appoint a Commissioner to enquire into the causes of the prevailing poverty, and determine measures whereby the staying power of the Indians may be increased by and by.

49. The *Utkaldipika* [Cuttack] of the 12th September complains that the Kathjori Ferry Ghât, which is under the control

UTKALDIPIKA,
Sept. 12th, 1908.

A ferry complaint.

of the Cuttack Municipality, is not being properly looked at. Recently two accidents occurred, but they passed unnoticed, for the Municipality has introduced no reforms. There are a good many rules for the guidance of the Ferry Department, but no officer is deputed to see that the rules are strictly observed. The Ferry Ghât has been made over to a gentleman who is a foreigner and comes from Bhojpur, in Bihar. As a result of his inexperience, it has been found out that he employs Kandra *majhis*, who are not competent in the discharge of technical ferry duties. In the place of four *majhis* for each boat, only two are employed. The Chairman of the Cuttack Municipality is therefore requested to attend to the matter carefully and without delay.

50. The *Utkaldipika* [Cuttack] of the 12th September finds fault with the Government of Bengal in not carefully attending

UTKALDIPIKA,
Sept. 12th, 1908.

The Bengal Government and the Chairman of the Midnapur Municipality.

to the representations of the Chairman of the Midnapur Municipality regarding the fabrication of evidence and other bad acts of the Midnapur Police in the notorious Midnapur bomb case. It is not possible that all the educated gentlemen in the Midnapur town are involved in the bomb case. The working of the police in connection with sedition in bomb cases in different parts of India is well known. His Honour should therefore have acceded to the proposal of the Chairman of the Municipality to appoint a Commissioner or some other high officer to enquire into the conduct of the police.

51. Referring to the proposed amalgamation of the Model Girls' School and the Ravenshaw Hindu Girls' School in Cuttack,

UTKALDIPIKA,
Sept. 12th, 1908.

The proposed amalgamation of two girls' schools in Cuttack.

the *Utkaldipika* [Cuttack] of the 12th September points out that the impracticable proposals made by the Model Girls' School Committee are responsible for the failure of the undertaking. The Inspector of Schools is said to have shown his weakness in not pointing out the impracticability of the proposals made by the Model Girls' School Committee.

52. The *Utkaldipika* [Cuttack] of the 12th September states that the

UTKALDIPIKA,
Sept. 12th, 1908.

Loss of crops due to insects in the Cuttack district.

beali and *mandia* crops in Jhankar, in Cuttack, have been much injured by insects. What remained of those crops is being stolen by thieves, who are rarely looked after by the village chaukidars, who mostly spend their time in earning something by day-labour and in attending on the members of the Panchayet.

53. The *Utkaldipika* [Cuttack] of the 12th September states that the

UTKALDIPIKA,
Sept. 12th, 1908.

The high price of rice in Kendrapara.

harvesting of the *beali* paddy in Kendrapara has produced no appreciable effect on the price of rice in that subdivision, for rice is being sold at five seers per rupee there.

54. The *Uriya and Navasamvad* [Balasore] of the 16th September

URIYA AND
NAVASAMVAD,
Aug. 16th, 1908.

A sanitary measure in Puri approved.

approves of the regulation enforced by the Puri Municipality, calling upon the sweetmeat-vendors in the Puri town to keep the sweetmeats in well-cleansed almiras, and opines that this regulation, if properly observed, will help the sanitation of the town, for a large number of pilgrims and visitors in Puri live upon the preparations of sugar every day.

55. The *Uriya and Navasamvad* [Balasore] of the 16th September states

URIYA AND
NAVASAMVAD,
Sept. 16th, 1908.

Pure milk, a rarity in the Puri town.

that pure milk is a rarity in the Puri town, and that impure milk is doing a great deal of injury to the health of its residents. It is therefore necessary that the Puri Municipality should do something to procure pure milk for its rate-payers.

URIYA AND
NAVASAMVAD,
Sept. 16th, 1908.

56. The *Uriya and Navasamvad* [Balasore] of the 16th September quotes paragraphs from the *Lahore Ayyu Gazette* to show that a great deal of oppression is committed on coolies and other persons, who are sent to Mauritius from India. In many cases they are compelled to carry night-soil to sugar-cane farms, which is manured thereby. Several Indians have committed suicide in order to avoid the unclean work, which is generally done by *mehtars* in India. The authorities in Mauritius pay no regard to the scruples and prejudices of Hindus and Muhammadans whom they carry to that island through false promises and deceitful overtures.

SAMVAD VAHIKA,
Sept. 17th, 1908.

57. The *Samvad Vahika* [Balasore] of the 17th September regrets to state that the revision of settlement records in Orissa has led to many civil suits and criminal cases, that have done great injury both to the landlords and tenants. This was pointed out to the Government at an early date, but the Government would not believe it. The writer illustrates his opinion by citing a case in the Bhadrak subdivision of the Balasore district, wherein the action of the Settlement authorities created disputes that ended in a culpable homicide not amounting to murder.

SAMVAD VAHIKA,
Sept. 17th, 1908.

58. The *Samvad Vahika* [Balasore] of the 17th September thanks the Cuttack Famine Relief Committee for selling rice at Jenapur, Anyasipur, Masra, Ahiyas and Pritipur, in the Jajpur subdivision, at easier rates, and for giving help to many poor respectable families in that subdivision through its Inspector, Babu Lal Behari Rai.

SAMVAD VAHIKA,
Sept. 17th, 1908.

59. The *Samvad Vahika* [Balasore] of the 17th September speaks highly of the *Seba Sadan*, an institution for the help and the service of the sick, established in Bombay by Mrs. Rama Bai, wife of the late Mr. Govind Mahadev Ranade. It is said that the Maharaja of Gwalior has contributed Rs. 50,000 towards the object of the institution, and has promised to give more. The writer hopes that such institutions will be established in other parts of India by the benevolent public.

GARJATBASINI,
Sept. 19th, 1908.

60. The *Garjatbasini* [Talcher] of the 19th September states that the early paddy is nearing harvest, and that it is calculated to give a great deal of relief to the poor in Talcher.

GARJATBASINI,
Sept. 19th, 1908.

61. The *Garjatbasini* [Talcher] of the 19th September states that the Raja of Baramba is distributing rice and pice to the poor in his State.

GARJATBASINI,
Sept. 19th, 1908.

62. The *Garjatbasini* [Talcher] of the 19th September states that the Raja of Khandpara has permitted the Pans, the Kandrads and other low caste people to collect fuel from the forests in that State, and enjoy the sale-proceeds of the same free of duty. This benevolent act has helped those poor people to tide over the present distress.

GARJATBASINI,
Sept. 19th, 1908.

63. The *Garjatbasini* [Talcher] of the 19th September states that the Raja of Khariel has opened an orphanage in his State for the benefit of the poor, of whom a large number has congregated there.

GARJATBASINI,
Sept. 19th, 1908.

64. The *Garjatbasini* [Talcher] of the 19th September states that the Raja of Khandpara has supplied timber *gratis* to those of his people in that *garh*, whose houses were recently burnt by fire. This kind act of the Raja is very much appreciated by his people.

GARJATBASINI,
Sept. 19th, 1908.

Cholera in Baramba.

GARJATBASINI,
Sept. 19th, 1908.

65. The *Garjatbasini* [Talcher] of the 19th September states that cholera prevails in Baramba. 66. The *Garjatbasini* [Talcher] of the 19th September states that eight persons, residents of Bhingarpur, in the Puri district, have lost their lives through cholera.

Cholera in Bhingarpur, in Puri.

Cholera in Khandpara.

Khandpara.

The weather and agriculture in Khariāl.

proceeding satisfactorily.

69. The *Garjatbasini*

The *beali* crop in Kendrapara nearing harvest.

two weeks, thereby giving great relief to the agriculturists in that subdivision.

70. The *Garjatbasini* [Talcher] of the 19th September states that the state

The state of the crop in Baramba.

71. The *Garjatbasini* [Talcher] of the 19th September states that a meet-

The foreign travels of the proprietor of Kanika approved by his people.

was great distress in that State. That the people of Kanika assembled in meeting to approve of the travels of their landlord in foreign countries speaks volumes in their favour, and shows that they have reformed their views.

72. The *Garjatbasini* [Talcher] of the 19th September mourns the death

The demise on the mother of the Bastar Chief mourned.

73. The *Garjatbasini* [Talcher] of the 19th September mourns the

The death of Mr. Dayanidhi Harichandan Mahapatra mourned.

managed it with credit and ability for about 45 years. Both the Raja and the people of Athgarh were pleased with his work. At the time of his death, he was serving as a State Collector in that State. His loss is simply irreparable.

74. The *Garjatbasini* [Talcher] of the 19th September mourns the

The demise of Mirza Golam Ahed mourned.

followers, whose number is considerable. He was a learned man, having written several works in the Arabic language. He edited two monthly magazines and two weekly papers that had circulation in Europe, America and Japan. He was always loyal to the British Government. Even the *Arya Patrika*, with whose editor he was at logger-heads, speaks highly of his character and qualifications. His absence will be felt for a long time to come, by not only his friends and followers, but by a large portion of the educated public.

67. The *Garjatbasini* [Talcher] of the 19th September states that cholera prevails in

GARJATBASINI, Sept. 19th, 1908.

68. The *Garjatbasini* [Talcher] of the 19th September states that there was good rain in Khariāl, and that the agricultural operations are

GARJATBASINI, Sept. 19th, 1908.

[Talcher] of the 19th September states that the injury done to the *beali* crop in the Kendrapara subdivision by the floods in the river Brahmani is slight, and that the *beali* will be harvested within

GARJATBASINI, Sept. 19th, 1908.

of the paddy crop is good, though some injury has been done to the standing crop along the river bank in that State.

GARJATBASINI, Sept. 19th, 1908.

ing was held in Kanika in a school-house to congratulate the proprietor of Kanika on his safe return from Europe. The people of Kanika could not hold their meeting earlier, because there

GARJATBASINI, Sept. 19th, 1908.

of the mother of the Raja of Bastar, who was a religious and charitable lady, noted for her benevolence. May her spirit rest in peace in Heaven!

GARJATBASINI, Sept. 19th, 1908.

death of Mr. Dayanidhi Harichandan Mahapatra, Dewan of Athgarh, at the age of 68. He was the leading person in the Athgarh State, and had

GARJATBASINI, Sept. 19th, 1908.

reformer belonging to Gurudaspur district, in the Panjab. He was looked upon as a saint by his

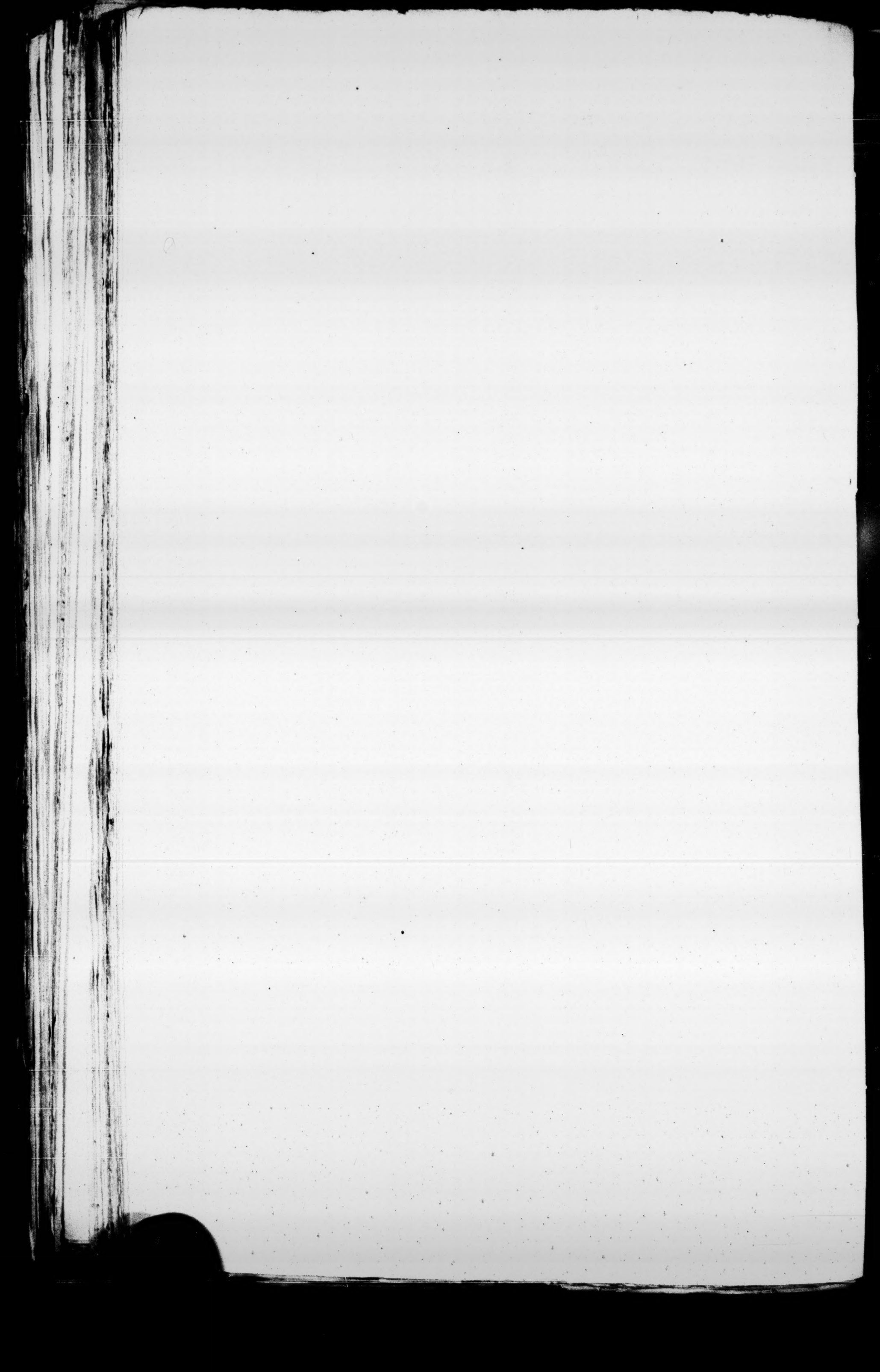
GARJATBASINI, Sept. 19th, 1908.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 24th October, 1908.



REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 24th October 1908.

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II.—HOME ADMINISTRATION.

(a)—Police.

1198. The *Bengalee* fails to see the wisdom of treating all Bengalis as suspects and having detectives to dog their heels when they are travelling, as it is bound to create a

Police espionage in India.

sense of wide spread indignation. "Confidence begets confidence; but if you mistrust a whole people they will not reciprocate the compliment with love or gratitude. Liberalism was defined by Mr. Gladstone as trust in the people tempered by discretion. Liberalism in India apparently means mistrust of the people tempered by prudence. The temper of the official mind must indeed undergo a complete change before the old happy relations between them and the people can be restored."

BENGALUR,
15th Oct. 1906.

1199. *Bande Mataram* strongly protests against changing the site of the Partition Day meeting.

BANDE MATARAM,
16th Sept. 1906.

"The Federation Hall ground has received a historic importance. The late Ananda Mohan Bose rose up from his death-bed, conveyed himself to this place, and read out the nation's proclamation with the doctors attending on him. The place has since been used for all our important national gatherings. Our hearts have entwined themselves round the place. They refuse to be severed from it at the bidding of the Commissioner of Police. The site has a peculiar inspiration which we cannot afford to lose. If a Police order is superior to our sentiments, why all this farce?"

1200. The *Amrita Bazar Patrika* is of opinion that the arrangements made by the Police in connection with the partition

The Partition Day Celebration.

demonstration smacked more of a regular military expedition than the handling of an intelligent, unarmed gathering of sober-minded gentlemen. These verily looked like the posting of a battery of artillery to kill a few gnats. The journal enquires whether the Police would enlighten the public as to how and why knots of Gunda-looking men, armed with formidable *lathies*, not however of the regulation type, could with impunity loll about street corners, often in the company of one or two unarmed constables? Were they privileged persons? If so, under what law—in the face of the general disarming order? Be that as it may, the journal congratulates its people that in spite of the immense disappointment heaped upon them by the authorities, they retained their coolness and avoided everything like a collision with the Police. If the meeting has not taken place in the ordinary sense of the term, the action of the Police has done greater service in promoting its object than if it were held.

AMRITA BAZAR
PATRIKA,
17th Oct. 1906.

1201. The *Bengalee* regards the order issued by the Additional District Magistrate of Alipore, prohibiting the public meeting that was announced to be held as a most extra

The Federation Demonstration.

ordinary performance.

BENGALUR,
17th Oct. 1906.

It feels justified in holding that the real object of the Police was to make a demonstration impossible. If so, they can well ask themselves if they have succeeded. Any one who witnessed the ceremony at the bathing-ghats yesterday morning can have no difficulty in answering that question. "There we met in our tens of thousands and observed the day as we observe none other and in a manner exactly befitting the occasion. Again, can anyone doubt that the proceedings of the Police are calculated only to intensify the existing unrest and discontent? The people can never be expected to see the wisdom of orders alike unnecessary and outrageous; and if they acquiesced in it in the present case, it is only because they feel convinced that the cause they represent will be better served by such acquiescence at this stage than by challenging the orders with a view to testing their legality under circumstances which may provoke a disturbance. We would ask the bureaucracy to consider if it is by measures of this kind that the people are to be conciliated. In the present case, what makes the order of Mr. Birley still more objectionable is that the place where the meeting was in either case announced to be held was private and not public ground. If what the Police feared was that after dark they would be stoned, well all we can say is that they had no business to be there. We have in the past conducted similar demonstrations without them, and there would

have been no difficulty this year. Altogether, the manner and the variety of ways reflect in which the demonstration was interfered with discredit on the bureaucracy and will not fail to considerably deepen the sense of profound dissatisfaction which their attitude had already created in the country. This is not the way to rally the moderates. The whole community is indignant at the conduct of the Commissioner of Police who is believed to have inspired the whole of this mischievous interference."

BENGALIE,
18th Oct. 1908.

1202. The *Bengalee* declares that the demonstrations of the 16th instant were a reply to the Government's policy of repression. They represented the indignation of

The Rakhi-day Celebration.

the community at the press prosecutions, the house searches, the Midnapore police enquiries, and last but not least, the covert attempt of the Calcutta Police to prohibit public meetings in the name of public order and under the plea of stopping them half-an-hour before sunset. To ask people to finish the proceedings of a public meeting by 5 o'clock in the afternoon of a working day, is really to prohibit such meetings. It would be a far manlier and more straight-forward course to stop all public meetings by the promulgation of the Seditious Meetings Act than to suppress them by a flank movement which partakes more or less of the character of Boer subtlety. The truth is that the people are living more or less under the Police rule, and the Commissioner of Police is the omnipotent master of Calcutta, and there is none to dispute his sway. In conclusion, the journal thinks it would be conducive to the improvement of the Calcutta Police if an experienced Civilian were appointed as its head in preference to a mere Policeman who from his youth has been saturated with its traditions.

AMRITA BAZAR
PATRIKA,
20th Oct. 1908.

1203. The *Amrita Bazar Patrika* writes:—

"We wonder where may the ruling authorities be drifting to? Their policy, thirty or thirty-five years ago, was to avoid everything that might create the impression among the people that they were under a foreign

No celebration of the Partition Day.

yoke. A change, however, seems to have come over their attitude. This appears now to be not only to treat the people as a conquered race, but also to make them feel at every step that they are so. The inevitable result of such an arrangement is that the relations between the rulers and the people are becoming more and more strained, while the chances of a reconciliation are getting more and more remote. Strangely enough, it has not dawned on the minds of the governing race that such a policy does no good to them. For, it is not possible for a handful of foreigners to administer the affairs of a vast country peacefully if a large section of its people be reduced to the verge of despair. May we inquire if the Police Commissioner of Calcutta and the District Magistrate of Alipore have really strengthened or weakened the position of Government by stopping the Partition-day meeting? Is it possible that the governing authorities have lost the balance of their mind and are thus committing one blunder after another? If the situation was bad last year, it looks much worse just now. In short, popular unrest and discontent are deepening day after day in geometrical progression; and the gulf that divides the people and the rulers is getting so wide that the chances of a rapprochement between them are vanishing. We fear the present rulers are creating a problem which must dismay the stoutest heart, namely, whether it is possible for one alien people to govern another by not removing but intensifying the discontent of the latter."

INDIAN EMPIRE,
20th Oct. 1908.

1204. The *Indian Empire* enquires by what right does the Commissioner of Police call upon an enlightened population to

A curious notification.

divest themselves of the right of carrying sticks. Can he say that the use of the *lathi* by boys and young men, or for the matter of that the people generally, has ever in one single instance led to any complications? Have *lathis* been ever employed by them for unlawful purposes? The audience at most of the meetings in those days numbered several thousands. Have these men, no matter if they were armed with *lathis* or not, ever broken the law? Has the law, in fact, ever been broken, except when the Police themselves broke it? The order of the Police Commissioner is tantamount to a determination to complete the emasculation of the race. The people have already been completely disarmed—a fact which is a standing blot on

the Administration by a civilised nation which has made itself responsible for it. To ask them further to go without their *lathies* or walking sticks is to tell them that their means of resistance against any form of danger—be it even the approach of a dog or an attack by budmashes—must be *nil*. The journal asks Englishmen if this is a sort of thing of which they have reason to be proud.

(b)—Working of the Courts.

1205. Mr. Justice Mitter, says *Bande Mataram*, has become the target for the ridicule of the *Englishman* and its ilk.

Mr. Justice Mitter. This would signify that a Judge of the High Court has no business to act according to his lights, to interpret the law as it is interpreted in civilized countries, to weigh evidence, and to use his commonsense and sense of right and wrong. He must fall in with Anglo-Indian prejudice or be a plaything of malice and misrepresentation. "It is not for nothing that we hold forth on the evils of subjection. A member of a subject race however high-placed and honoured can ill afford to give free place to his reason and conscience. Folly and flattery must buzz round autocracy; sense and independence cannot live near it. We are reminded in this connection of the disgrace of our position inasmuch as we cannot save from slander one who has acquitted himself so splendidly in the midst of adverse circumstances."

BANDE MATARAM,
15th Oct. 1908.

1206. The *Amrita Bazar Patrika* says that not content with forbidding the holding of public meetings within half-an-hour of sunset in Calcutta for two months, the ban has now been extended to six months. Heaven only knows what new facts have come to light to justify the prolongation of the prohibition; but as far as the public are aware, not one of the public gatherings that have been held recently has been marked by disorderliness of any kind. The order regarding the carrying of *lathis* is bound to cause difficulties. There are ordinary walking-sticks of the silver-mounted type in fashion now-a-days which sometimes exceeds in thickness and strength the bamboo staves meant in the order. A constable may consequently take it into his head to harass people out walking with such sticks in their hands.

*AMRITA BAZAR
PATRIKA*,
15th Oct. 1908.

1207. The *Bengalee* is of opinion that the order of Mr. Birley prohibiting the public meeting that was announced to be held at 9, South Road, Entally, at 5-30 P.M. on Federation Day, is highly irregular and shows the extraordinary anxiety felt by some Magistrates to oblige the Police. If the people are to be told in season and out of season that their liberties are safe in the hands of the bureaucracy, the least that the latter can do is to see that its Magistrates may not be mere tools in the hands of the Police.

BENGALUR,
15th Oct. 1908.

1208. The *Amrita Bazar Patrika* protests against the frequent remand of prisoners which is becoming the order of the day. The result of such remands is that almost all important or serious cases are made to draw their weary length for weeks and months together, while the accused have often to rot in *hajut* and are, in a manner, punished before trial, while the expenses go on swelling till in the end it becomes in many cases impossible for the offenders to obtain that legal aid which is essential for a just representation of their cases. And this objectionable procedure is not unfortunately confined to any one district or province but all over the Empire. The journal wishes the words of Sir Louis Dane as to the undesirability of protracting trials were written large on the walls of every court-room and police-station in the land to remind the police and judiciary of this important principle.

*AMRITA BAZAR
PATRIKA*,
15th Oct. 1908.

(d)—Education.

1209. The *Indian Mirror* writes in approving terms of the Bombay Government's Resolution relating to students and politics, and states that this is the first time that the problem has been dealt with in an unquestionably sound and practical manner.

INDIAN MIRROR,
14th Oct. 1908.

The mischief complained of is, however, not confined to Western India and the journal advises Bengali youths to avoid taking part in politics, as that is not the way to cultivate the spirit of nationalism. The talents of the young and their capacity for self-sacrifice and devotion to the country may be aptly developed in social, moral and religious fields. Grave mischief arises from the admission of undeveloped immature youths into the political arena, and the acknowledged leaders of public thought will be wanting in their prime duty to the country, if they fail to direct the talents and energies of the rising generation into proper channels.

BANDE MATARAM.
14th Oct. 1908.

1210. As there has been no deterioration in the character of Indian youths, *Bande Mataram* does not see any necessity for the cry for rigid discipline in schools and colleges which has of late become very loud. Discipline is doubtless necessary to inspire honourable conduct not for repressing manhood or teaching slavish obsequiousness. Youthful aberrations cannot be altogether checked but and the anxiety to produce perfect gentlemen should not be carried to the extent of crushing all spirit out of them. The text of the Bombay Resolution shows that unmixed despotism is demanded in the name of discipline. A rage for such a discipline together with the insistence on complete dissociation from political demonstrations which are the outstanding features of all bureaucratic pronouncements on education tend to prove that a perfect repression of all noble aspirations and an ignoble contentment with the *status quo* are in fact what is wanted in the name of education.

Students and Politics.

BANDE MATARAM.
15th Oct. 1908.

1211. *Bande Mataram* is convinced that it has been the earnest endeavour of the bureaucracy since the very beginning of the nationalist movement to keep young Bengal away from it, and that the remedy put forward for curing the evils attributed to relaxation of discipline and bad manners in schools and colleges proves that either the rulers do not value sound education or that they cannot conceal their intention to tamper with it. "The bureaucracy is well within its rights in seeking to mould the minds of our young men in a way advantageous to itself, it can also make use of the officialised university for its object. But our people should fully understand what is the real effect of the divorce of education from life on the destiny of our nation." It has not taught the Indians to rise above the satisfaction of animal wants and never cared to stimulate their higher nature. "Those who pursue such education, those who want to satisfy some test for earning a decent living might go on with their soulless task within the four walls of the college room dead to what is going on around and withholding from themselves all that can really feed the mind and soul * * *. But with the growing self-consciousness of our people they are trying to impart a seriousness and reality to all their different activities. They are trying to enter the larger and fuller life of the world and cannot but reform and improve the instruments whereby they will prepare themselves for being one of the many self-sufficing nations of the world." * * * Careful consideration of the matter will make the people understand how the bureaucratic anxiety for reducing the education of the country to an affair of mere book and examination will prejudicially affect the movement for uplifting the nation.

Ibid.

(h)—General.

BENGALUR.
20th Oct. 1908.

1212. Adverting to the Partition Day celebrations the *Bengalee* says the day will have a permanent place in the people's yearly celebrations. Whether it shall be a day of rejoicing unburdened by sad memories and bitter recollections, it is for the Government to decide. The partition undone or modified, will make it a day of rejoicing in which no sense of bitterness will reside. But the partition maintained in all the nakedness of its original deformity will make it a day of sorrow darkening the gladness of the occasion. It is evident that Bengal will not and does not accept the partition as a settled fact, and it is equally clear that all India is in sympathy with this sentiment. Is it wise therefore to keep up this perennial source of irritation?

The Partition Day.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1213. The progress of rural societies in Bengal, says the *Bengalee*, is not sufficiently encouraging considering the magnitude of rural indebtedness in the country and the number of cultivators who stand in need of assistance. The Government assert that the movement depends chiefly on organisation, but organisation largely depends on self-help, which again depends on education; and organisation is almost impossible among a mass of illiterate cultivators. The policy in regard to the provision of elementary education for the masses, as enunciated in the Resolution of the 11th March 1904 is lacking in vigour and consistency. The journal differs from His Honour the Lieutenant-Governor who holds that the future of the rural movement depends largely on the solution of the problem of control, and it contends that the true solution depends on (1) greater sympathy on the part of the District Officer than what is now observable and his readiness to explain the advantages of the system to the cultivators; and (2) a universal system of primary education.

BENGALIEE,
15th Oct. 1908.

VI.—MISCELLANEOUS.

1214. *Bande Mataram* notices that the bureaucracy is showing a growing determination to interfere with the various nationalist demonstrations, but it has neither the candour nor the boldness to stop them openly. The circulars and proclamations plainly hint that if future demonstrations are held on the lines of past ones, the people will incur the displeasure of the bureaucracy, and may be punished by its servants. The prohibition affecting the Federation Hall ground can never be binding on the people, though it throws considerable light on the intention of the authorities. The bureaucracy has experienced that these popular demonstrations go a great way towards infusing a manly and independent spirit into the people, it has also experienced that the spirit of passive resistance receives a fresh impetus from these celebrations which have got a firm hold on the imagination of the people. It is therefore anxious that these demonstrations should altogether be stopped or allowed to be celebrated shorn of all its imposing and educative features.

BANDE MATARAM,
13th Oct. 1908.

1215. A correspondent signing himself "A nationalist" writes to the Editor, *Bande Mataram*, as follows:—

BANDE MATARAM,
13th Oct. 1908.

How to test the legality? "Sir,—We understand that our leaders have at last decided to hold the demonstration of the 16th October on the Federation Ground and to disperse before dark according to the recent executive order of the Magistrate of 24-Parganas. If this be the case, then we cannot think of a more palpable instance of abject submission to the vagaries of the bureaucracy. The Federation Ground is not a public place, and as such neither the Magistrate nor the Police has any right to pass any order regarding the holding of meetings there. The *Bengalee* which up till now is the only paper that has commented on this executive order, at first gave its readers to understand that its legality would be tested, and that the Police would certainly be balked if they thought that by having the order passed, they would be able to prevent our demonstration from taking place this year. Suddenly, however, we find your Colootola contemporary changing its front and announcing to its readers with a deep feeling of regret that as the law courts were all closed the legality of the order could not be tested. Now, we do not understand what the *Bengalee* means by all this. If its object was to test the order in a law court, then surely it could have done so during the long period of about a month between the passing of the order and the closing of the courts for the holidays.

"Leaving aside that question, however, we ask how could the law courts at all have helped us in the matter? Two years ago when the Faridpur District Conference was prevented from being held by the Magistrate of that place and the organisers of the Conference moved the High Court against the Magisterial order, the High Court which was then presided over by Mr. Justice Mitter declared its incapacity to give them relief unless they broke the order. In the face of this fact, is it possible that any law court would help us now? Of course one must admit there is some risk in breaking the order; but all movements are based on passive resistance and moral force. Of late we have been

hearing rather too much of constitutional agitation and so forth, but surely that does not preclude passive resistance but rather pre-supposes it. Be that as it may the belief has already gained ground among some of our countrymen, and that perhaps rightly, that our leaders have been too much demoralized and have no longer the courage to face any risk as they had, say, two years before.

"It now only remains to be seen in what light our countrymen take this decision of the leaders, and what they intend to do with regard to it."

BANDE MATARAM,
14th Oct. 1908.

1216. As the holding of a public meeting has now come to be surrounded with humiliating conditions, and the Police are daily forging new fetters for restricting this

The Rakhi-day Celebration.

sort of activity, *Bande Mataram* has been asked by many of its friends to discountenance the idea of a big public meeting as an integral part of the Rakhi-day demonstration. The journal feels that it is hardly worthwhile to hold a meeting under such conditions--

"On the contrary it is positively insulting to have to regulate our proceedings in accordance with the provisions of a circular, the injustice of which rankles in our hearts. If we have no objection to act according to this illegal circular, it is the height of insincerity to talk of its illegality. Holding a meeting is not now-a-days such a necessity as to be preferred to humiliation. As our leaders cannot make up their minds to test the legality of these uncalled for prohibitions, we hope they will have the fairness not to make the people a party to such ungrudging submission to a wrong. To make up for the deficiency of a big public meeting, we recommend smaller ones in the different wards, of course at private residences, where the people will be asked to contribute a day's earning towards the defence of the persecuted in the different places. That will be a very fitting way of speaking love and good will to our fellow-countrymen."

BANDE MATARAM,
15th Oct. 1908.

1217. Referring to the significance of Rakhi-day celebration, *Bande Mataram* writes as follows:—

The Rakhi-day.

The Indians now feel that they can no longer afford to be mere clay in the hands of others to be moulded according to their interest and pleasure, that they are the custodians of an ancient spiritual civilization, the highly beneficent aspects of which have almost ceased to be recognised on account of the political subservience of those to whom it has been transmitted. That a thoroughgoing spirit of Nationalism has come in the wake of a desire to assert ourselves politically only emphasises the truth that it is only with the essential preliminary of a true political life that a people can fully realise its destiny. The Partition Day marks the termination of the era of self-forgetfulness on the part of our people and should be observed by one and all.

HINDOO PATRIOT,
16th Oct. 1908.

1218. Though the partition of Bengal was an ill-conceived measure pregnant with mischief to the solidarity of the Bengali people, the *Hindoo Patriot* finds that "it

The Partition Day.

has so far yielded results that cannot be regarded from an indirect point of view as other than beneficent. Public opinion in this province has received a volume and intensity that can now be regarded as an asset to the moral strength of our people."

There are now a new sense of nationality, a striving after closer union among the people, an awakening of a spirit of self-help and an evolution of strong public opinion, contributing to the dignity and self-respect of the community.

While thus approving the celebration of Partition Day, the journal deprecates the display of any vindictiveness or malice against the Government for lending a deaf ear to the prayers and petitions of the people against the partition. It is urged that the Bengalis have nothing to gain and everything to lose by such perverse and short-sighted proceedings. Such feeling widens the gulf dividing the rulers from the ruled and renders it more difficult to be bridged over. A historic occasion having such an overwhelming influence on the mind of a people should be observed with a due appreciation of its solemnity and not converted into an occasion for letting loose the passions. The *Patriot* hopes that to-day's celebration will prove a source of inspiration to the growing national life of the community and impress the Government with its serious purpose and quiet moral vigour.

1219. While grieving over the partition of Bengal, the *Bengalee* rejoices

The *Rakhi*-day.

at the birth of the new national impulse, which is now a permanent factor in the national life of Bengalis and has become a part of the national consciousness. The partition however cannot be accepted as a "settled fact," and it is lamentable that Lord Morley does not recognize the urgency of modifying the measure. The journal is of opinion that this ought to find the first place in any scheme of conciliatory policy, and the agitation must continue as long as the matter is ignored. The demonstrations of to-day will doubtless be marked with the enthusiasm of former years, and with that regard for the law and the constitution which is so essential for the ends of peaceful progress and development.

BENGALIAN.
16th Oct. 1908.

1220. The *Amrita Bazar Patrika* observes that the notification published

The Partition Day Celebrations.

goes to show that the Police have been labouring under a misapprehension as to the form the day's demonstrations might take. Mischief makers both among the people and the lowest ranks of the Police have for some days been circulating a rumour that the Partition Day anniversary this year would be marked by the same hooliganism that spread terror and consternation last year. This is, however, nothing more than a canard. The people will observe this day as one of mourning with due solemnity and sincerity—that is all. Shops will remain closed and markets deserted; in no Indian house perhaps would the oven be lighted to prepare the usual meal. Not merely in Calcutta, the anniversary is expected to be observed all over the Sundered province, nay, wherever there is a Bengali colony, or Bengali family, to mark the wrong that has been inflicted on the nation by the partition of the province.

AMRITA BASAR
PATRIKA,
16th Oct. 1908.

1221. Lucky Day sales are regarded by the *Bengalee* as proof positive

Swadeshism.

that *swadeshi* has come to stay in Bengal. The expression instead of killing it has inspired it with new life and energy, and it is daily taking a firmer hold of the mind of the country. Started by the educated class, the movement is now rapidly spreading among the masses who look on *swadeshi* as the high road to their deliverance and their emancipation from poverty and distress.

BENGALIAN,
16th Oct. 1908.

"Picqueting, violence and the use of force have had nothing whatever to do with the spread of the movement. What movement has ever become the universal creed of a whole people which did not appeal to their self-interest and to their sense of what is right? A movement, not based upon the eternal verities of things, but bolstered up by artificial contrivances, has never found a permanent place in the life of nations and communities. *Swadeshism* has come to stay among us, and the longer it stays, the stronger will it become. It will follow the natural and normal process of evolution. The infant grows with the growing years, and each day adds to its strength and vitality. Our rulers have no conception of the great change which has taken place in the thoughts and ideals of our community. Every home is the citadel of *Swadeshism*, guarded by the fervent love and devotion of our women. There are no more ardent missionaries of *Swadeshism* than our ladies, and the children, whom they bring up, imbibe with their mothers' milk the message of *Swadeshism*. The strength of the movement will be doubled and quadrupled, and its area vastly widened, as the children of to-day become the citizens of the morrow. And time and the efforts of the present generation will thus have accomplished a most notable, and at the same time one of the most peaceful, revolutions ever heard of in history."

1122. Commenting on an article with the marginally-noted heading,

"The Birth-pangs of the Indian Nation."

which appears in Mr. Stead's *Review of Reviews* for September, the *Bengalee* maintains that what has happened in Turkey, in America and in Austro-Hungary will be repeated on the banks of the Ganges, for it has been established that Self-Government, when introduced among heterogeneous populations, with divergent creeds and interests, has acted as the most potent dissolvent of all racial and sectarian hatreds and jealousies.

BENGALIAN,
16th Oct. 1908.

"When all Asia is marching forward to the music of progress, we, who are the inheritors of an ancient civilization, the teachers of mankind in the morning of the world, cannot lag behind. We must march with the progress

of the times and we call upon our rulers to help us forward in this path by the gift of Self-Government. Political freedom is an essential condition of progress. Our rulers must recognize this truth and shift the foundations of their Government in obedience to the requirements of this universal principle."

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 24th October 1908.

G. C. DENHAM,
*Spl. Asst. to the Depy. Insp.-Genl.
of Police, Crime and Railways, Bengal.*